

## ภาษาและความคิดเชิงอุดมคติในปรัชญาคำสอน เรื่องสุภาษิตพระร่วง

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### บทคัดย่อ

การศึกษานี้เป็นการศึกษาภาษาและความคิดเชิงอุดมคติในปรัชญาคำสอนเรื่องสุภาษิตพระร่วง โดยมีวัตถุประสงค์ 1) เพื่อศึกษาลักษณะการใช้ภาษาในปรัชญาคำสอนเรื่องสุภาษิตพระร่วง 2) เพื่อศึกษาวิธีการสร้างคำ การเปลี่ยนแปลงเสียงและความหมายของคำยืมที่ใช้ในปรัชญาคำสอนเรื่องสุภาษิตพระร่วง และ 3) เพื่อศึกษาความคิดเชิงอุดมคติที่ปรากฏในปรัชญาคำสอนเรื่องสุภาษิตพระร่วง จากการศึกษาลักษณะการใช้ภาษาในปรัชญาคำสอนเรื่องสุภาษิตพระร่วง พบว่าภาษาที่ใช้ประพันธ์ส่วนมากเป็นคำไทยสั้นๆ กะทัดรัดและเรียบง่าย มีลักษณะเป็นคำซ้อน คำประสม คำเปรียบเทียบ คำสัมผัสคล้องจองและการเล่นคำ แต่ล้นวรรคมีคำประมาณ 5-6 คำ และมักจบความภายในวรรคเดียวหรือไม่เกิน 2 วรรค นอกจากนี้ ยังพบคำยืมภาษาเขมรและภาษาบาลีสันสกฤตรวมอยู่ในวรรคต่างๆ ด้วย โดยเฉพาะคำภาษาบาลีสันสกฤต พบว่ามีกรประกอบขึ้นด้วยวิธีกิตก์ สมาส ตัทธิต และลงอุปสรรค คำเหล่านี้ได้ผ่านกระบวนการ

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คำสอนเรื่องสุภาชิตพระร่วง พบว่ามีการใช้แนวความคิดเชิงอุดมคติอย่างเป็น  
รูปธรรม เข้าใจง่ายและมีความสัมพันธ์เชื่อมโยงกับหลักคำสอนในพระพุทธศาสนา

**คำสำคัญ:** ภาษา, ความคิด, อุดมคติ, สุภาชิตพระร่วง

# Language and Ideal Thought in the Philosophical Teaching of Suphasit Phra Ruang

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## **Abstract**

The research aimed to explore the language and ideal thought in the philosophical teaching of Suphasit Phra Ruang. The objectives of this study were dealt mainly 1) to explore the language aspect used in the philosophical teaching of Suphasit Phra Ruang; 2) to explore the word formation and sound and semantic changes of the loanwords found in the philosophical teaching of Suphasit Phra Ruang; and 3) to explore the ideal thought in the philosophical teaching of Suphasit Phra Ruang. It was found that most short and simple words were applied compactly in the forms of reduplication words, compound words, comparative words, rhyming words and playing with words. Each Vagga contained approximately 5-6 words

and often ended completely within one Vagga or no more two Vaggas. Moreover, it was found that Khmer followed by Pali-Sanskrit were loanwords in different Vaggas. Particularly, the word formation of Pali-Sanskrit according to the following forms; Primary Derivative (Kitaka), Compound (Samasa), Secondary Derivative (Tathita) and Prefix (Upasagga) was found obviously. These loanwords were changed through the thorough sound change system namely; insertion, deletion and changes of sound. Not only that, they also were changed through the semantic change system namely; widening of meaning, narrowing of meaning and transferring of meaning. As for the study on the ideal thought in the philosophical teaching of Suphasit Phra Ruang, it was found that there were the obvious and simple ideal thoughts related to the principle of doctrines in Buddhism.

**Key words:** Language, Thought, Ideal, Suphasit Phra Ruang

## 1. Introduction

Truly speaking, Suphasit Phra Ruang (SPR)<sup>1</sup>, the maxims of King Ruang, is the collection of moral instructions and it is regarded as the earliest didactic poetry of the Suphasit type that king Ramkhamhaeng, the Great, used to imply as the righteous tool to instruct his people in Sukhothai dynasty through the Paternalism. Such the SPR, as timeless didactic poetry, is still valuable in term of the spiritual practicing for Thai people from the former time till the present time. With the valuable and reasonable instructions, SPR composed in the form of 'Rai' with the 154 short Vaggas consisting of the rhyming words, is so-called among Thai people. (Jinda Petmanee-wan, 2009: 83-91)

According to the light as introduced historically, there seem to have been some scholars studied SPR in different matters such as 1) Historical SPR, 2) Authors and its Composition Period, 3) Comparative Suphasithtang: Instructional Literature of Petchaburi Edition as Compared with SPR, 4) A Comparison on Two Scriptures of SPR with Klong Pradit Phra Ruang; 5) Royal Writings of Klong Pradit Phra Ruang, 6) Ages of SPR and 7) Contents and Values of SPR etc. (Prasert Na Nagara and others:1985) All the matters as mentioned earlier told us about the significances of SPR and its famous phenomenon gone in Thailand undoubtedly.

The present study is focused on the language use in SPR such as word and semantic changes in accordance with the universal

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<sup>1</sup> SPR used in the research work is for Suphasit Phra Ruang.

language changes etc. As observed, such the matters were not met through the thorough research works. Furthermore, an analytical study of the ideal thought of the philosophical teaching of SPR according to the principle of Buddhist doctrines and the Idealism of life in the philosophical dimension that the people in Sukhothai period should seek for was unexampled. Hence, this point is the interesting one for the researchers and, truly speaking, it is the premise of this study to pay attention to study the language use and the ideal thought as appeared in the philosophical teaching of SPR based on the principle of Buddhist doctrines and the philosophical Idealism of life to reveal the concealed results.

## 2. Materials and Methods

The study is an analytical research work on the language and ideal thought in the philosophical teaching of the valuable SPR literature. Descriptive writing of research was adopted through data collection from the 154 items of SPR that was collected from the book entitled Kho Kid Suphasit Phra Ruang of Kamthorn Kittiphumchai and the book named Pho Khun Ramkhamhaeng : the Great King of Sukhothai Dynasty of Jinda Petmaneewan. The research work was conducted by a qualitative method within an overall inductive framework. The Methodology in the study is as follow;

1. Collecting the documents concerning the language use and ideal thought in the philosophical teaching of SPR
2. Classifying the collected documents into groups, categories, and their analysis including explanation

3. Making the descriptive and analytical writing on the language use and ideal thought in the philosophical teaching of SPR

4. Presenting the results of the research and concluding remarks

### 3. Results and Discussion

According to the objectives of the present study as mentioned clearly, research results were found as follows;

#### 1. Exploring the Language Aspect Used in the Philosophical Teaching of SPR

It is found that most short and simple words of Thai language were employed in the SPR compactly in the different forms of words namely; reduplication word, compound word, comparative word, rhyming word and playing with word. The detailed contents of these words including examples are as follows;

##### *1.1 Reduplication Word*

Reduplication word is the word formation process in which meaning is expressed by repeating all or part of a word. It is the important language process to give the semantic emphasis. In study of the language usage through the thorough SPR, the reduplication word is used in SPR undoubtedly, for example;

(1) คิดขวบขวายที่ชอบ (*think to have a right effort*)

(SPR: V.93)

For the underlined example of reduplication word as specified above, the term means ‘attempt, effort’. In this item of SPR, it is

employed not only for creating beauty to the word, but also for giving the meaning to the word in order to explain contents of the philosophical teaching that people should think to have a right attempt or effort to do the good things at all times. Therefore, it can clearly be explained that semantic emphasis process of the concerned reduplication word that focused on the meaning ‘attempt, effort’ was conducted in SPR.

### 1.2 Compound Word

Compound word is formed when two or more words are put together in forming a new word with same or new meaning. Regarding study of the language use through the thorough SPR, many compound words were employed in different Vaggas by the composer; for example;

(2) *ฝากของรักจงพอใจ* (*feel satisfied while leaving beloved thing to someone*)

(SPR: V.102)

For the underlined example of compound word as mentioned earlier, it can be said that two words, as the simple words, are formed a new word to provide a new meaning in accordance with strategy of word formation in Thai language. In this item of SPR, such the word is employed in order to express contents of the philosophical teaching that people who want to leave beloved thing to someone must feel satisfied and think to make the receiver feel satisfied as well.



### 1.3 Comparative Word

Regarding the definition of comparative word, it is a comparison or an assessment of similarities and dissimilarities between the two or more words. In study of the language usage through such the SPR, a lot of comparative words were used also; for example;

(3) อย่ารักเหากว่าผม (*do not love louse more than hair*)

อย่ารักลมกว่าถ้ำ (*do not love wind more than cave*)

(SPR: V.151-152)

According to the example word as specified above, it can obviously be explained that there are three forms of grammatical constructions used for comparing adjectives namely; 1) positive adjective e.g. big, 2) comparative adjective e.g. bigger and 3) superlative adjective e.g. the biggest. In this item of SPR, the underlined words employed to explain the content of philosophical teaching is in the comparative level. This SPR teaches that people should not love the useless thing more than the useful thing and people should not love the impermanent thing more than permanent thing.

### 1.4 Rhyming Word

Rhyming word is the word that has the same ending sounds such as cat, hat, jar, car etc., for creating melody. In study of the language usage through the thorough SPR, the different aspects of rhyming words were explicitly found and the composer used such the rhyming words in several Vaggas of ‘Rai’, for example;

(4) โทษตนผิดรำพึง อย่าคนิ่งถึงโทษท่าน (*seek for own faults, do not seek for other's faults*)

หว่านพืชจักเอาผล เลี้ยงคนจักกินแรง (*sow plants for fruits, take care of men for works*)

(SPR: V.23-24)

The underlined example words as given above were employed as the rhyming word. Here, the cause of rhyming word is from the rhyming of final sounds of vowels and from those final sounds of vowels that final sounds of consonants are in the same Matra (ending sounds). Then, the two items of SPR creates melody in each Rai. These two items philosophically teach people that they should emphasize to consider one's own faults, but do not consider the faults of others. Especially, people should realize that every action of man takes place to gain return.

### 1.5 Playing with Word

Playing with word is the manipulation of language (in particular, the sounds and meanings of words) with the intent to amuse extensively. In study of the language usage through such the SPR, playing with words were employed beautifully and extensively; for example;

(5) ปลูกไมตรีอย่ารู้ร้าง (*always build up goodwill*)

สร้างกุศลอย่ารู้โรย (*often do wholesome action*)

(SPR: V.16-17)

For the underlined words, it can clearly be said that they were

used through a thorough manipulation of language with the intent to amuse and make such the playing with words melodious in SPR. These two items of SPR explain contents of the philosophical teaching that people should often do the wholesome deed, because a man becomes good by good action and becomes bad by bad action.

In respect of the foreign languages available in SPR, although SPR was not clear about expression of the composition period due to Thai scholar's discussions, however, Khmer words were mostly found in the different Vaggas followed by PL-SKT respectively. Especially, it was revealed that Thai language in SPR obviously received influence from the foreign languages such as Khmer and PL-SKT etc.

### *1.6 Khmer Loanword*

Thonksuk Katerote (2008:70-71) said that Khmer loanword was borrowed from Khmer language of Cambodia. In study of the language usage through such the SPR, many Khmer loanwords were implied in Vaggas; for example;

(6) *ประพฤติตามบุรพระบอบ (follow the previous traditions)*  
*คิดตรองตริทุกเมื่อ (always consider things)*

(SPR: V.5, 59)

According to the underlined example words as specified above, it is said that they are derived from Khmer to employ in SPR due to geographical proximity and long-term cultural contact before Sukhothai period. So, some words are formatted with a

mixture of Khmer in SPR. These two items of SPR explain contents of the philosophical teaching that people should follow the previous traditions, and always consider things with care.

### 1.7 PL-SKT Loanword<sup>2</sup>

Kowit Pimpuang (2008b:2-3) clearly stated that PL-SKT loanword is the word that borrowed from PL-SKT languages of India. In study of the language usage through such the SPR, the PL-SKT loanwords were used widely; for example;

(7) อย่าผูกมิตรไม่ดี เมื่อพาทิฟังตอบ (*do not befriend with a bad man, but can reply him when asking*)

(SPR: V.63)

For the underlined words as mentioned above, it can be insisted that Thai language has been influenced by PL-SKT language, especially in the royal and religious registers, through Hinduism and Buddhism due to geographical proximity and long-term cultural contact from India. These two items of SPR teach people that for those people who have necessary reason to associate with a bad man can only converse with him, but do not make friends.

## 2. Exploring the Word Formation and Sound and Semantic Changes of the Loanwords

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<sup>2</sup> PL used in the research work is for Pali and SKT is for Sanskrit.

Kowit Pimpuang (2008a:46-48) stated that according to the universal word formation of PL-SKT, there are following four categories namely; Primary Derivative (Kitaka), Compound (Samasa), Secondary Derivative (Tathita) and Prefix (Upasagga) and all the four categories of word formation of PL-SKT were formatted in SPR as follows;

## *2.1 Word Formation*

Regarding the categories of PL-SKT word formation, it can be overviewed that there are totally four main categories namely; Primary Derivative (Kitaka), Secondary Derivative (Taddhita), Compound (Samasa) and Prefix (Upasagga).

### 2.1.1 Primary Derivative (Kitaka)

About Primary Derivative (Kitaka), it is formed the roots by addition of the certain suffixes, which are known by the name of Kita (Kitapaccaya). In study of the word formation through such the SPR, the primary derivative derived from PL-SKT were to format terms widely; for example;

(8) *โทษตนผิดรำพึง อย่าคะนึ่งถึงโทษท่าน* (*seek for own faults, do not seek for other's faults*)

(SPR: V.23)

According to the example of primary derivative (Kitaka) as given above, it can be explained that in SPR, the SKT term 'doṣa' meaning 'fault' is formed the root 'duṣ' by addition of the Paccaya 'ṇa'

according to PL-SKT grammar (Monier Williams, 2002: 498). It was done in accordance with the word formation through primary derivative obviously. After the word formation process, it was employed with a mixture of Thai word use in different places included SPR.

### 2.1.2 Compound (Samāsa)

Regarding the Compound, it is a group of two or more PL-SKT words joined together and the last word is regarded as the principal member (of the compound), in such a way that only the last one is declined while the others are in their stem form. In study of the word formation through such the SPR, many compound words derived from PL-SKT were used explicitly; for example;

(9) อย่าผูกมิตรไม่ดี เมื่อพาที่พึงตอบ (*do not befriend with a bad man, but can reply when he asks*)

(SPR: V.63)

According to the example of compound (Samāsa) as stated above, it can be explained that in SPR, the SKT term ‘mitramaitrī’ meaning ‘loving one’s companion’ is formed by joining the term ‘mitra’ meaning ‘companion’ together with another ‘maitrī’ meaning ‘loving’ (HRH Prince Kitiyakara Krommaphra Chandaburinarunath, 1970:626). Here, the latter term is regarded as the principal member according to PL-SKT grammar. It was done in accordance with the word formation through compound (Samāsa) obviously. After the word formation process, it was employed with a mixture of Thai

word use, not only in spoken and written language, but also language in literature such as in SPR etc.

### 2.1.3 Secondary Derivative (Taddhita)

Secondary derivative is a new word, which is derived not directly from roots, but from another word stems i.e. substantives or primary derivative by the addition of the certain suffixes (Taddhita Suffixes). In study of the word formation in such the SPR, many secondary derivative words from PL-SKT are used; for example;

- (10) ~~ปลูกไมตรี~~ <sup>ไมตรี</sup> ~~ทั่ว~~ <sup>ทั่ว</sup> ~~ชน~~ <sup>ชน</sup> (*build love with everyone*)

(SPR: V.116)

According to the example of secondary derivative (Taddhita) as specified above, it can be explained that in SPR, the PL term ‘**maitrī**’ meaning ‘loving or friendly feeling’ is formed through the derivation of primary derivative (Kitaka) **mettā** by addition of the Taddhita Paccaya ‘**na**’ of Ragadi Taddhita according to PL-SKT grammar. It was done in accordance with the word formation of secondary derivative (Taddhita) obviously. After word formation process, it was employed with a mixture of Thai word use, especially this term as also found in SPR. This item of SPR teaches that people should build loving relationships to each other in the world.

### 2.1.4 Prefix (Upasagga)

Generally, there is a list of 20 common prefixes derived from

PL-SKT that are used in putting in front of roots or words of PL-SKT language. In study of the word formation through such the SPR, prefix words derived from PL-SKT were used also; for example;

- (11) อย่าประมาทท่านผู้ดี (*do not be careless on aristocrat*)

(SPR: V.32)

According to the example of Prefix (**Upasagga**) as underlined above, it can be explained that in SPR, the SKT term ‘**pramad**’ meaning ‘intoxication, enjoyment’ is formed by putting prefix ‘**pra**’ meaning ‘very, much’ in front of root ‘**mad**’ of PL-SKT language (HRH Prince Kitiyakara Krommaphra Chandaburinarunath, 1970:597). It that was done in accordance with the word formation of prefix (**Upasagga**) becomes **pramāda** meaning ‘careless’ obviously. After the word formation process, it was used with a mixture of Thai word use through different ways; spoken and written language including language in literatures such as in SPR etc. This item of SPR teaches people that they should not be careless on aristocrats who have power, because the aristocrats can punish them due to their mistakes anytime.

For the light as specified above, it can be given the observatory remarks and discussion in the points concerned that among the four main categories of word formation, there are only two aspects of PL-SKT that influenced to Thai writing in SPR namely; 1) putting the adjective in front of the main words (usage of compound called Samasa), which is similar to the word formation of compound word in Thai language and; 2) putting the prefix in front of noun or others



(usage of prefix called Upasagga to determine the meanings according to the 20 prefixes available in PL-SKT.

Furthermore, the words as mentioned above in SPR were changed through the thorough sound change system namely; insertion, deletion and changes of sound. Not only that, they also were changed through the semantic change system namely; widening, narrowing and transferring of meaning (Phraya Anuman Rajadhon, 1972:279) as follows;

## *2.2 Sound and Semantic Change System*

Regarding the change system toward the general aspect of languages, it can be overviewed that there are following two main aspects; 1) Sound Change System; and 2) Semantic Change System. They are as follows;

### 2.2.1 Sound Change System

Through an analytical study of the sound change system of words in the SPR, the following three aspects namely; insertion, deletion and changes of words, are used as follows;

#### 2.2.1.1 Sound Insertion

Sound Insertion means insertion of syllable, consonants for being the benefit in poetry composition and inserting of the different vowels in order to put vowel sounds into the words concerned.

### 1) Syllable Insertion

According to the syllable insertion as clearly appeared in SPR, the syllable insertion was used in some Vaggas of Rai in SPR for being comfortable in utterance, for example;

- (12) เข้าออกอย่าวางใจ ระวังระไว หน้หลัง (*go in and out carefully*)  
ระวังระไว ทั้ไปมา (*be careful everywhere*)

(SPR: V.87,115)

According to an example as specified above, the Khmer word ระวัง (*ra-wan*) meaning being careful > ระวังระไว (*ra-wan-ra-way*) can be explained that the SPR used such the word in order to fulfill and especially emphasized the syllable insertion for being beautiful and melodious obviously. This item of SPR teaches people that they should have carefulness and conciseness everywhere.

### 2) Consonant Insertion in the Syllable

As for the consonant insertion, it was obviously done in some Vaggas of SPR for being the advantages of poetry. The consonant insertion was employed in SPR for creating melody of the language use, for example;

- (13) ข้าคนไพร่อย่าไฟฟูน (*do not get serious angry to slave*)

(SPR: V.21)

According to the example word as mentioned above, ไฟ (*fay*) meaning fire (implied to hot/ angry) > ไฟฟูน (*fay-fun*) can briefly be explained that SPR used such the word in order to fulfill and

express the semantic emphasis of anger. Especially, here the syllable insertion was emphasized for creating beauty and melody of such the SPR. This item of SPR teaches people that noblemen should not get angry to their own slaves, because slaves as uneducated people can do harmful thing to the noblemen anytime.

### 3) Vowel Insertion

According to the vowel insertion, it was done in order to specify the PL-SKT word sounds in some Vaggas of SPR. This process of the vowel insertion, as analyzed generally, is very easy to do and mostly SPR desired to use the vowel insertion, for example;

(14) *ที่มีภัยพึงหลีกเลี่ยงลี้กตนไม่ไปโดยด่วน* (wherever there is danger, do not go there)

(SPR: V.38)

For the example word as mentioned above, the PL-SKT word **ภย** (bhaya) meaning danger > **ภัย** (phay) can clearly be said that for being comfortable in short pronunciation of Thai people and for creating melody of the language use, SPR used the vowel insertion in such the PL-SKT word. This item of SPR teaches people that wherever people go, there is danger. People should avoid to go there.

#### 2.2.1.2 Sound Deletion

Kowit Pimpuang (2008a:98-114) stated that sound deletion

means the change of word for being comfortable in Thai pronunciation, writing, restricting of syllables and the specified things in poetry. However, although some sounds of the words were deleted, but it still has meaning in order to help understand.

### 1) Front Syllable Deletion, for example;

(15) *อย่าผูกมิตรคนจร (do not befriend with the tramp)*

(SPR: V.112)

As the example word stated above, the PL-SKT word **พเนจร** (**banecara**) meaning wander > **จร** (**co:n**) can be said obviously that for being more short and melodious of the language use in SPR, the composer used this front syllable deletion of word through such the SPR. This item of SPR teaches people that they should not make friends with those people who are tramps or strangers, because these people may bring danger to them.

### 2) Middle Syllable Deletion, for example;

(16) *ความห่วงให้ประหยัด (suitable cherishing to be done to someone)*

(SPR: V.126)

According to the example word as said above, the word **ความห่วง** (**khwa:m-hŋaŋhe:n**) meaning cherishing > **ความแห** (**khwa:m-he:n**) can be explained that for being more short and melodious of the language use in the SPR, the composer decided

to use the middle syllable deletion. This item of SPR teaches that people do not excessively cherish someone, whereas they should give the suitable cherishing to someone.

### 3) Final Syllable Deletion, for an example;

(17) คิดทุกข์ในสงสาร (*think about suffering in the cycle of life*)

(SPR: V.91)

According to the example word as lighted above, the PL-SKT word สังสารวัฏ (sang- sara-watta) meaning transmigration > สงสาร (ร้ก-ร้:น) can undoubtedly be said that for being more melodious and short of the language use in this Vagga of SPR, the composer desired to apply the final syllable deletion in such the SPR. This item of SPR teaches that laypeople should not crazy about the world pleasure only, but should think about life in the next world as well.

### 4) Deletion of the Double Spelling Consonant, for example;

(18) ยกครูยอต่อหน้า ยอข้าเมื่อแล้วกิจ ยอมิตรเมื่อลับหลัง (*admire teacher before, slave after working and friend behind*)

(SPR: V.82)

According to the example word and its meaning as depicted above, the PL-SKT word กิจจ (kicca) meaning duty, work > กิจ (kìt) can be said that for being more short, comfortable and melodious

of the language use in SPR, the composer knew clearly about the strategic usage of language and decided to use the deletion of the double spelling consonant in such the SPR. This item of SPR teaches people how to give admiration to the three groups of people; teacher, salve and friend. Time to give the admirations to these people must be done differently.

### 5) Putting a Mark Dictate in a Silent Letter to Delete Sound of a Syllable, for example;

(19) อย่าใฝ่เอา**ทรัพย์**ท่าน (*do not be greedy for other's property*)

(SPR: V.3)

For the example word given above, the SKT word **ทรวฺย** (**drawya**) meaning property > **ทรัพย์** (**sáp**) can clearly be explained that for being more comfortable in Thai pronunciation, beautiful and melodious of the language usage in SPR, the composer, as the expert in using PL-SKT words, was clever to use putting a mark dictate in a silent letter in order to delete sound of a syllable in such the SPR. This item of SPR teaches people that they should not think to take what is not given by others. People should follow the second item of the five moral precepts strictly.

#### 2.2.1.3. Some Alphabets Change

Alphabets change means changing of vowel, vowel sounds and consonant in order to use words in different ways of sound change in some Vaggas of such the SPR.

### 1) Changing of vowel; /u/ > /u:/, for example;

(20) อย่าเลียนครูเตือนดำ (do not mimic teachers for their instructing behavior)

(SPR: V.108)

According to the example word as specified above, the PL word ครู (garu) meaning teacher > ครู (khru:) can clearly be said that for being more comfortable in Thai pronunciation of this word and more melodious of the language use in SPR, the composer was clever to use changing of short vowel for the long vowel of earlier said PL word in such the SPR. This item of SPR teaches people that they should not mimic and do not bring the behavior of teachers while instructing students to show to others because it is not suitable.

### 2) Changing of Vowel in SKT

The composer used the following vowel sound; Ri (ฤ), for being comfortable and beautiful in some Vaggas. However, as studied on the changing of vowel 'Ri' (ฤ) in SPR, it was used, for example;

(21) อย่าเอาตื้นกว่าฤ (do not think shortly, but think cautiously)

(SPR: V.141)

According to the example word as said above, the SKT vowel ฤ (ri) in the word ฤก (ra:k) means to be deep (in this context) as compared with the word ตื้น (tu:n) meaning to be shallow. It can be explained that for being more melodious of language usage in SPR,

the composer was clever to use changing of vowel in such the SKT in SPR. This item of SPR teaches people that they should do everything with conciseness and knowledge. Do not do the things with no wisdom.

### 3) Changing of the Specific Consonants;

#### 1.1 Changing of Consonant from ว (w) to พ

(b); for example;

(22) อย่าผูกมิตรไม่ดี เมื่อ**พาทิ**พึงตอบ (do not befriend with a bad man, but can reply when he asks)

(SPR: V.63)

According to the example word as lighted above, the PL-SKT word **วาทิ** (wādee) meaning speaker > **พาทิ** (pha:thi:) can be said that for being more comfortable, suitable and melodious of the language use on rhyming word in this Vagga of SPR, the composer used changing of the specific consonant in SKT in such the SPR.

#### 1.2 Changing of Consonant from ต (t) to ด

(d), for example;

(23) เกรงตาม**คติ** (Speak the Truth)

(SPR: V.68)

In the example word as said above, the PL-SKT word **คติ** (gati) meaning way, model, method > **คติ** (khadi:) can be explained that the consonant adaptation was done obviously for being more comfortable and melodious of the language use in SPR. Here, the



composer was clever to use changing of consonant from ต (t) to consonant ด (d) in SPR. This item of SPR teaches people that for those people who want to speak to others should speak the truth only. Do not tell lie to others. People should follow the fourth item of the five moral precepts strictly.

### 2.2.2 Semantic Change System

In the PL-SKT terms as used in SPR, it can be said that the composer obviously used PL-SKT words in the different Vaggas of Rai, especially; the composer adapted these PL-SKT words to apply into different meanings. According to the meanings of each word in PL-SKT, it can be found about three patterns due to the meaning changes namely; widening, narrowing and transferring of meaning (Phraya Anuman Rajadhon, 1972:266-279) as follows;

#### 2.2.2.1 Widening of Meaning

Patna Pengphala (2000:285) extensively stated that widening of meaning means PL-SKT words, which are limited in meaning were used in the wider meanings and it can be added the newly specified meanings into the original one. Then, the same will become the word with broader meanings than the original one.

In SPR, PL-SKT words which the composer used in different Vaggas showed the additional meanings more than the original one and most of them consisted of the different and beautiful meanings. Therefore, the composer of SPR selected any word which is suitable and comfortable for using as desired. Such the aspects of

words were undoubtedly used in SPR, for example;

(24) เมื่อน้อยให้เรียนวิชา (*learn to get more knowledge, as a child*)

(SPR: V.1)

For the example as specified above, the PL word **วิชา** (*wijjā*) meaning knowledge > **วิชา** (*wícha:*) can be said that such the word, at the original meaning, means ‘knowledge’ in general. Later, it means not only the general knowledge, but also ‘the subject to be learned’ by the learners in educational institutes such as university etc. (The Royal Institute, 2013:1118) So, it can be said that its meaning is more widened than the original one in the context of usage in such the Vagga of SPR. This item of SPR teaches people that as the children should try to learn and collect knowledge more and more. Then, they can earn life and help develop the country with their knowledge.

### 2.2.2.2 Narrowing of Meaning

Narrowing of meaning means the process by which a term’s meaning becomes less general or inclusive than its earlier meaning. This kind of semantic change is also known as specialization. Aspect of such the words having the narrowing meaning may appear in either good or bad meanings as Thai people purposed due to the word limitation. Such the narrowing of meaning was found in several words of SPR; for an example;

(25) *เจรจาตามคดี (Speak the Truth)*

(SPR: V.68)

According to the example word as lighted above, the PL-SKT word **คดี** (*gati*) meaning going, journey, march, course, case and wisdom (M.Monier Williams,1999:346-347) > **คดี** (*khadi:*) can explicitly be said that originally, such the word consists of many meanings e.g. journey, march, course, case and wisdom. Later, it means restrictively, but not all meanings as mentioned earlier. Thus, it can be said that its meaning is more restricted than the original one while appearing in the context of language usage in such the SPR.

2.2.2.3 Transferring of Meaning

Transferring of meaning is the linguistic mechanisms that make it possible to use the same expression to refer to disjoint sorts of things. Kowit Pimpuang (2008a:122-124) also stated that it is to change or transfer the original meaning of terms to another. Broadly speaking, the original meaning of term was cancelled to use, but usage of the new meaning was explicitly formatted to use instead of the original one. Such the words were more used in SPR, for example;

(26) *คิดทุกข์ในสังสาร (think about suffering in the cycle of life)*

(SPR: V.91)

For the example word as specified above, the PL-SKT word **สังสาร** (*sangsāra*) meaning circle of life (The Royal Institute, 2013:1156) > **สังสาร** (*sŏṇsā:n*) can be explained that such the word,

at the original meaning, focused on the circle of life of human being. Later, its meaning is shifted to compassion or sympathy instead of the original one. Thus, it can be said that its original meaning is transferred to another one, while it was used in the context of language usage in such the SPR. By doing so, the composer can clearly communicate in this message through the usage of the transferring of meaning in SPR.

### 3. Exploring the Ideal Thought in the Philosophical Teaching of SPR

For the ideal thought available in the philosophical teaching of SPR, it was found that there were simple ideal thoughts related to the principle of Buddhist doctrines through the different Vaggas of Buddhist proverbs. (HRH Prince Vajirañanavarorasa, 1992:67-80) The different Vaggas of Buddhist proverbs based on the guiding principles of the Heart of Buddhism; to avoid all evil, to cultivate good and to purify one's mind, are totally 33 Vaggas and the ideal instructional thoughts of SPR conformed to such the Buddhist proverbs. Examples were illustrated as follows;

(27) *สร้างกุศลอย่ารู้โรย* (*often do wholesome action*)

(SPR: V.17)

In accordance with the example of the ideal philosophical thought as specified above, it implied in order to encourage people in Sukhothai period to make the wholesome action continually and its good fruits will be given to the doers for sure. (Kamthorn

Kittiphumchai, 1975:17) With this, there seems to be in the same line with a Buddhist proverb in the Dukkha Vagga (group of suffering) ‘sukho punyassa uccayo’ meaning ‘happiness came from the accumulated merit.’ Not only that it also matched up with another Buddhist proverb in the same Vagga ‘**puññāni paralokasmim patiṭṭhā honti pāṇinam**’ meaning ‘merit provided a resting place in the life hereafter.’

(28) ครูบาสอนอย่าโกรธ (do not get angry with teachers)  
อย่าเกรี้ยวโกรธเนืองนิตย์ (do not get angry habitually)

(SPR: V.47,88)

For the light as mentioned above, the SPR focused on not to get angry to other people such as teacher etc. Regarding this proverb, there seems to be in the same line with a Buddhist proverb in the Godhavagga (group of anger) ‘**na hi sādhu kodho**’ meaning ‘anger never pays.’ Furthermore, it also matched up with another Buddhist proverb in the same Vagga ‘**andhatamam tadā hoti yam kodho sahate naram**’ meaning ‘darkness reigned over him who was overpowered by anger.’

(29) คนรักอย่าวางใจ (do not trust even if the lover) คนพาลอย่าพาลผิด (do not follow a bad man, while associating)

(SPR: V.37,62)

In respect of the two proverbs mentioned above, it implied about not to give reliance on others even if that person is our beloved one. In this proverb, there seems to be in the same line

with a Buddhist proverb in Sevana Vagga ‘*vissāsā bhayamanveti*’ meaning ‘danger came from putting too much reliance on others.’ Furthermore, it also matched up with another Buddhist proverb in the same Vagga ‘*dukkho bālehi saṃvāso, amitteneva sabbadā*’ meaning ‘to associate with the vicious, like to associate with an enemy caused trouble.’

Concerning the ideal thought in the philosophical dimension, SPR also reflected the conception of Idealism that the people in Sukhothai period should seek for. Within such the SPR, the four types of idealism of life namely; 1) Hedonism 2) Intellectualism 3) Liberalism and 4) Humanism were referred entirely and there seems to be the latter that was suitable for living and behaving of the people in Sukhothai period.

### 3.1 Hedonism

Suchao Ploychum (1995:143) explained that hedonism means living and behaving in the ways that people get as much pleasure out of life as possible or happiness is held as the highest good. The ideal thought in SPR that related with the ideal conception belonged to Hedonism, was also met through several Vaggas, for example;

(30) คิดข้างหน้าอย่าเบา (*think forward, do not think shortly*)

(SPR: V.140)

According to the example philosophical thought on hedonism as stated above, it can be explained that good living and behaving of people in Sukhothai period in the ways that people get as much

pleasure out of life as possible are held as the highest good. This Rai teaches people for being farsighted with long vision and think of long-term advantages, not think of only the slight thing at hand.

### *3.2 Intellectualism*

Intellectualism means wisdom or knowledge that is held as the highest good in people's life. Nothing is the highest good except wisdom or knowledge. The ideal thought in SPR which conformed to the ideal conception belonged to this Intellectualism, was available, for example;

(31) *เป็นคนเรียนความรู้* (*as a man, learn for knowledge*)

(SPR: V.143)

For example philosophical thought on intellectualism as stated above, it can be explained that for this philosophical thought, wisdom or knowledge is held as the highest good in life of people in Sukhothai period. This Rai says that as the human, knowledge must more be collected because such the knowledge including wisdom can help people at all times and in all places.

### *3.3 Liberalism*

Liberalism means freedom of mind purified from all things in the world is held as the highest good in human life. The ideal thought in SPR, which harmonized to the ideal conception belonged to this Liberalism, was indicated undoubtedly in different Vaggas, for example;

(32) *คิดชวนชวายที่ชอบ (think to have a right effort)*

(SPR: V.93)

According to the light of the philosophical thought on liberalism as given above, it can be explained that for this philosophical thought, freedom of mind purified from all things is held as the highest good in human life. This Rai teaches people in Sukhothai period to become the human who should think of everything with freedom mind and attempt in doing the wholesome and beneficial actions.

## 3.4 Humanism

Humanism means living and behaving in the suitable and harmonious ways that people must apply is regarded as the highest good, because people have the right and responsibility to give meaning and shape to their own lives. The ideal thought in SPR which conformed to the ideal conception belonged to this Humanism, was met extensively in many Vaggas, for example;

(33) *ท่านรักตนจึงรักตอบ (love those adults who loved) ท่านนอบจึงนอบแทน (respect those people who respected)*

(SPR: V.124-125)

According to the light of the philosophical thought on humanism as given above, it can be explained that for this philosophical thought, to live and to behave in the suitable and harmonious ways that people in Sukhothai period must apply is regarded as the highest good, because people will have the right and responsibility



to give meaning and shape to their own lives. This Rai helps people in Sukhothai period know how to live and become the grateful to someone who gave the loving-kindness. Furthermore, it also teaches people to pay the respect back to those people who respected us. Regarding the philosophical matters of Idealism of life as specified above, it can explicitly be stated that SPR was the outstanding instructional poetry, not only in the dimension of Buddhist doctrines, but also in the philosophical thought, because the philosophical matters of thought, as expressed the Idealism clearly, is available and contained within the whole contents of Rai in the SPR.

#### 4. Conclusion

To sum up, it can undoubtedly be said that SPR is regarded as the great instructional proverb and its values always pervade countless among Thai people from the former time till nowadays. Regarding the language use, it was composed by using the following forms of word; reduplication word, compound word, comparative word, rhyming word and playing with word. Although the writing style in SPR was simple, but the language skillfulness of the composer was excellent obviously. Here, the foreign languages e.g. Khmer and PL-SKT were used respectively and especially knowledge on the word formations of PL-SKT such as the Primary Derivative (Kitaka) and Compound (Samasa) etc., was admirable in such the SPR.

Furthermore, sound and semantic change system and some

alphabets changes of the concerned words for being comfortable for Thai pronunciation and creating melody of the language use were done in SPR. This fact seems to consist with the viewpoints of Thai scholars i.e. Patna Pengphala (2000) and Kowit Pimpuang (2008a) whose books and research showed that sound change of PL-SKT terms through deletion and insertion etc., are available and semantic change through widening, narrowing and transferring of meaning are used generally. Based on the principle of Buddhist doctrines, instructions in SPR conformed very much to the different Vaggas of Buddhist proverbs, followed by the philosophical thought. The instructional contents of SPR were regarded as the timeless practicable things and such the didactic contents were brought to follow. By doing so, Sukhothai dynasty pervaded with the righteous smell in society via the Paternalism, because Buddhist doctrines as the important tool to help rule people in the state were applicable by kings and philosophical instructions on Idealism were also emphasized in such the SPR.

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